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The Autumn Waits

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from September 1 to September 30

Illumination: I am a child of light, and I joyously acknowledge my Father.

Prosperity: The prospering power of Christ releases and liberates rich ideas in me, and I am prospered.

Healing: I rest in God, and the joy and strength of His indwelling presence refresh, renew, and restore me.

For instructions about these thoughts turn to page 48

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The Adamic Tempter

from the writings of

CHARLES FILLMORE

The serpent beguiled me, and I did eat.

IN ANALYZING the problem of life from a spiritual premise, questions that have been passed upon and marked "Settled" take on entirely new phases, and are open to reconsideration in the light of a new and higher wisdom. The Adam man, who was created from the "dust of the ground," has always been the premise from which we drew our conclusions. But it dawns upon us that Adam is an exceedingly limited creature. He is so allied to the animal world that even those who persist that he is all of man cannot tell where the monkey leaves off and Adam begins; that is, they admit that the Adamic man is merely a reasoning animal. Adam cannot be identified as the spiritual man who was given dominion over all the creations, because he wages war with many of them on almost equal foot-

ing. Through his sagacity he takes advantage of the less wise creations in many ways, but this superiority cannot be construed as giving him dominion. Subjection through force is not the dominion of God, or of the Son of God.

Some teachers of religion strengthen their orthodoxy and glorify the animal man by claiming that his enslavement of the patient ox and the faithful horse is evidence of the Bible behest: "Let them have dominion." If this be dominion from God, then slavery is right; in fact, from this premise all slavery is right that man, by his prowess, can impose upon that part of creation less domineering than himself.

Is this the dominion of love? God is love, and love could not sanction a dominion obtained by force of arms. This, then, cannot be the nature of the dominion that God gave to His Son, nor can this Adam creature who has used such methods be the man created in the image and likeness of love; in fact, a great blunder has been made in calling Adam *man* (the divine creation).

A locomotive seems a thing of life. It appears in a measure to be sentient, but when left to itself it will run wild. So the Adam man is a thing of life that runs wild when left undirected. We know that the mechanic who constructed the locomotive only expressed in it a certain measure of power; that that power is adjusted to do certain work, and that through that adjustment it appears to have some individuality or personal identity.

This is exactly what Adam is—a certain measure of expressed potency of Omnipotence. Man, spiritual man, images God when he awakes in His likeness.

So we are forced to the conclusion that we have made a very serious blunder in identifying ourselves spiritually with Adam. Adam, the natural man, merely represents our ideas, at a certain stage of realization, of what man should be. For instance, at the World's Fair was exhibited the first locomotive built in this country. It was a primitive affair, and mechanics undoubtedly consider it far inferior to the engines that they can now build. So the natural man in his present stage of unfoldment is far inferior to God's ideal.

But nearly everybody thinks that Adam is man, and talks about him as if he were man. Our literature is cumbered with his exploits, his temptations, his failures, and testifies that these material experiences are true of man.

When we come to reason about the matter, we see at once that a mistake has been made. The moment we try to identify the image and likeness of God with Adam, we get hopelessly mixed. Then when we take Jesus as authority on the nature of God, "God is Spirit," and consider His often repeated assertions of His unity with the Father, we are forced to change the whole course of our reasoning and overthrow our many limited conclusions.

When we spiritually reason we see God, the Principle of Being, which is no more subject to time, space, or condition than is the principle of mathematics. Then we see ourselves as one with God. Being personalized, yet with all the unexpressed potentialities of the great whole at our disposal. This all-possibility is yourself, the son of God, spiritual man.

Now let us take our place in the consciousness of the Father and critically examine our natural man, Adam, and his temptations, his shortcomings, or sins. Let us see who it is that is tempted, and who tempts him.

Orthodox Christianity has deified Jesus of Nazareth and pronounced Him not man, but God. Christian metaphysicians have in a measure fallen into a similar deification in considering His life free from error, forgetting that it is explicitly stated that He was "in all points tempted like as *we are.*" Historically considered, the life of Jesus of Nazareth was just what your life and mine might be; He was subject to His belief in the flesh and evil at times, and His perfection was attained through overcoming the limitations of the Adam man. "For he must reign, till he hath put all his enemies under his feet." To one who studies His life spiritually, Jesus' experiences symbolize the movement of mind from sense to spirit. The Gospel narrative clearly indicates two planes of consciousness. Sometimes Jesus spoke from the human plane and sometimes from the Christ, or the spiritual plane. "He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh."

Jesus was learning His lessons as we are learning our lessons, and Adam was a very active factor in His experiences.

He had been educated to believe that the Adam was Himself—that Abraham was His father. Notwithstanding, He finally learned the truth, but the chain of Adamic identity was not suddenly broken; Jesus was led into the wilderness and tempted of the

devil. His belief in material existence demanded recognition and had to be denied before He could plainly discern that He was the Son of God. "If thou art the Son of God, command that these stones become bread."

By reading Matthew 4:1-11 critically you will readily see that it is a detailed refusal to believe in the Adam man, with his dominant ambitions and desires. Jesus dissolved the claims of the Adam man one by one, by logically meeting and denying them.

These are called the temptation of Jesus. You will find that Jesus stands for Sam Smith or Sarah Jones, in other words, yourself, and that these temptations are the desires of the Adam man, the natural man with whom you have identified yourself.

Do not overlook the fact that Adam has intelligence and self-will. You have endowed him with these qualities, and he expresses them with a vigor and a persuasiveness proportioned to the intensity of your thought and word. Do not be alarmed; do not weaken when he displays his cunning or tries to confuse you with his oily arguments. You formed him "of the dust of the ground, and breathed into his nostrils the breath of life"; now train him.

It is the Adam man in some of his subtle reasonings who tempts you. There is no other tempter; there is no other adversary. You can identify yourself with the Lord God and manifest the Lord God, or you can identify yourself with Adam and manifest Adam. If you want to be the Lord God you must dissolve the claims of Adam by denial as they come up, and affirm your identity with Jehovah God. A negative acquiescence will not suffice to nullify the

claims of Adam. You will be driven into the wilderness of your Adam beliefs; you will find that they have consciousness and tenacity of life, and must be met with your consciousness of spiritual power.

The Adam man has his origin in substance; he is formed from the "dust of the ground." He believes in possessions, in eating and drinking to sustain life, in power and earthly ambitions, in all manner of selfishness, in sin, sickness, and death. None of these beliefs is true, but you have assented to them and followed Adam along these lines, so when awakening to your true being you must dissolve this man of mortality and build again according to your present understanding. The son of man must be lifted up as Moses lifted up the serpent in the wilderness.

Jesus attained greatness by identifying Himself with His spiritual origin instead of with His Adamic evolution. The Jews affirmed their lineage through Abraham, Isaac, and Jacob. Jesus said: "Ye are from beneath; I am from above."

It is not spiritually true to say that we build the natural man. God alone builds; we form and shape that which is already built in the heavens of our minds. Recognize the Almighty Builder within you as all-powerful, all-wise, all substance; He constructs the temple and you live with Him in it.

It is true that you have something to do. You have to agree to do the bidding of the Master Builder —to co-operate with Him. Your word goes forth in silent prayer and aspiration. A fire is thus started in your soul, and the beliefs that make the Adam man are dissolved by this fire. "Our God is a consuming fire."

You do not furnish the fire—Spirit does that—but you pour it upon every one of the mental beliefs of Adam. It frequently stimulates the Adam man to renewed vigor, and if you are strongly identified with him you may, like Jesus was tempted, be tempted to exercise temporal power.

The Devil will take you also up into ambition's mountain and show you the kingdoms of the earth, and promise them all to you if you will bow down and worship him. He is generous with his promises but he seldom keeps them. If you are wise you will say with Jesus: "Get thee behind me, Adversary." (Emp. Diag.)

Did it ever come home to you with full force that there is no tempter, adversary, or evil outside yourself? Again, did you ever fully realize that there is no tempter, adversary, or evil *in yourself?* These seem to be paradoxical statements, but they are not; one is based in illusion; the other in Truth.

You have imagined within your own consciousness situations and relations that do not bring harmony. Then you have pronounced these images of ignorance to be verities. You have said that they are alive, and that they have intelligence, will, and power. Through the creative energy within you they immediately manifested those qualities, and you lost your head in the whirl and clatter that you set up. You forgot to go to God for wisdom in your confusion—you forgot that "*there is* a spirit in man: and the inspiration of the Almighty giveth them understanding." (A.V.)

Had you remembered this and acted upon it, your adversary would have faded away like mist before

the sunlight. You would have found that you dwell, when at home, in a realm where not even the faintest thought of an adversary can enter. You would have been shown that these creations of your ignorance cannot accuse you truthfully; that you are not even accountable for them in the house of the Lord.

What would you think of a father who would put his awkward, inexperienced son into a powder magazine with a lighted torch, and then hold him eternally responsible for all the explosions that he might cause?

The Father does not hold you accountable for anything. In His eyes you have committed no sin, have not been tempted, and are not under condemnation.

There inheres in Being the perfect law of harmony—you are Being manifested as individualized consciousness. When you do not recognize yourself but see instead a fleeting panorama of forms, you are not *living* at all—you are only asleep and dreaming. The "ravell'd sleave of care," may seem to be knitted up while the earth casts its nightly shadow, but to the man at home in God there is no night—the sun of Spirit is never darkened.

When the central flame of the Most High God lights up your interior you can cast into its purifying flames the accuser and all his accusations. This inner flame is love, and love never listens to or believes any accusations against its beloved. You are the beloved of the Lord. "Thy Maker is thy husband." God loves you with a love far beyond your highest imagination, a love so intense that if you were to fall into its thrilling fires all at once you could not bear it. This love has its conscious center within you. Recog-

nize it—live in it, love in it, and it will flame forth and consume every discord of human ignorance.

Do you suppose that our God of love holds you eternally responsible for the delusions of Adam? Remember that Adam is the so-called animal man that you have created from the substance furnished you by the Father. You were put into the powder magazine with a torch—you are still in the air with the fragments, instead of stepping aside and letting the perfect law gravitate them to earth.

When you know our Father-Mother aright the Adversary loses all his terrors for you. For a time he may accuse you with a vehemence almost beyond endurance. He may accuse you of sins and omissions for which you are not accountable even in the eyes of men, but do not be frightened. The consuming fire of God's love is blazing under him and he has become alive with the vibrations of abundant life. Keep your eye steadily on the inner flame and rest in serene peace. When the Adversary nags you with the recollection of secret sins and calls your attention to some bodily weakness as a result, firmly say to him:

That was sensation consuming itself in its ignorant innocence. I am no longer concerned about it. My life is "hid with Christ in God." I now call down upon you the cleansing and strengthening fires of the pure Spirit in whose bosom I abide. I no longer hear your accusations. "There is therefore now no condemnation to them that are in Christ Jesus, "who" walk not after the flesh, but after the Spirit." "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

The Kingdom Within

KATHLEEN W. WELCH

The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

MUCH HAS BEEN written and spoken on the location and nature of the kingdom of God. I, with many others, used to think that God and His kingdom were in the sky somewhere, a long way from man and his affairs, and that God had to be reached by prayer and supplication.

Later, I was able to understand Him better as a nearby friend and loving Father. But still He seemed to be much more without than within, and I began studying the Scriptures for a clearer understanding of this all-important subject. I found many inspiring statements, such as:

"I and the Father are one."

"Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

"It is God who worketh in you both to will and to work, for his good pleasure."

"For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

The Father and Creator, the Spirit of all good, is then a part of man. His presence may be found deep in the mind and heart of man. Man, created in the

image and likeness of God, is God's dwelling place.

Recently I had occasion to be grateful for further enlightenment. For many years, when driving on dangerous roads in the winter, I have declared silently: *"Man is completely surrounded and protected by the love and power of God. This is a ceaseless, active Presence and is almighty."* I am certain that this affirmation has helped my husband and me to avoid danger on many occasions.

Then one day this thought came to me: "Where have I been looking for this Presence and Power?" I had to admit that I had unconsciously been looking only on the outside of man and only on the outside of the car. Pursuing the thought further, I asked myself, "When danger looms, such as my own or another car's skidding on the icy road, in what manner does this Presence and Power make itself felt for man's protection?" Clearly, this answer came: "Why, through the mind and the reactions of the driver of the car!" How clear it appeared! God is mind, infinite intelligence, wisdom. He includes right judgment and right, quick decision when needed. He is perfect adjustment and co-ordination of mind and action. When He is called upon He immediately causes man to do the right and wise thing.

In other words, the kingdom of God, with all it implies, is within man—within his mind, his instincts, intuitions, his flashes of inspiration, foresight, and wisdom. True, God's presence fills all space everywhere. And it is no more within than without, but it is expressed through the mind and reactions of man, through the love in his heart, through his highest aspiration, through his faith in good.

Another affirmation I have used with good results is, *"God's harmonizing presence is active in this situation."* Again, there have been times when I have been inclined to think that this harmonious influence was only in the outer, in the situation or condition needing healing. Here again, it is needful to realize that this harmonizing influence is within, that God responds to our affirmative prayer by expressing Himself, His love, and harmonious influence through man. "Agree with thine adversary quickly." Invariably, when a situation or a relationship is inharmonious, some thought, word, or action is needed through man in order to harmonize it. "We can of ourselves do nothing, but with God all things are possible." Let us be alert and receptive to the "still small voice," which is always waiting and is ready to harmonize, heal, and bless through man's consciousness.

Man, created in the image and likeness of God, is here for the purpose of representing the presence of God. God's spiritual representative is indispensable to Him, and the purpose of man's existence is to be useful to God and to his fellow men. Paul brought out these ideas when he wrote, "The Spirit himself beareth witness with our spirit, that we are children of God." And Jesus expressed these ideas when He declared, "Ye are the light of the world. . . . Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

You are precious in God's sight. You are indispensable to Him and useful as His representative here on earth. He expresses Himself from within

you—through your love, wisdom, compassion, generosity, patience, joy, creative beauty, kindliness, and understanding. All this and more is within you. This is God's presence, waiting to be expressed to His glory.

If it is true that man's environment is an outpicturing of his state of consciousness, as great thinkers believe, how important it is, then, that we become more and more aware of the presence of God, the presence of wisdom, intelligence, harmony, and peace within this consciousness! If our present state of consciousness is one of limitation, lack, a sense of failure, confusion, or frustration, let us put an end to the outpicturing of these negative attitudes by declaring and claiming that the presence of God within is ready to shine through our minds and hearts into all our affairs, replacing limitation with a sense of freedom, lack with abundance of all good, failure with true success, confusion with order, and frustration with a feeling of achievement and satisfaction.

"I and the Father are one," claimed Jesus. Is not man created in the image of the Father-Spirit? Is Spirit ever unhappy, discontented, a failure, sick, poor, or fearful? If it seems that the image is not being expressed clearly, if the perfect original is not reflected truly, it must be because the mirror is temporarily blurred. When through prayer and affirmation we are enabled to clear our minds of false beliefs and doubts, of fears and tensions the divinity in man will shine through, and the outer man will necessarily reflect the divine image.

Does it seem sometimes that the good you have

desired so long is still a long way off, beyond your reach, or withheld from you by certain circumstances? The sooner you dissolve this untruth in your consciousness the better. Affirm constantly:

"The kingdom of God is within me—ready and waiting to be expressed. The good I desire is already here, a part of my spiritual heritage. My Creator has implanted within me all that I can possibly need for a whole and satisfying life."

Is it health you seek? The radiant life of Spirit is within you now. Call on it; expect it to flow through you. Claim it as your natural state in the name of Jesus Christ. Or is it prosperity and success you seek? Divine wisdom has implanted constructive, productive ideas within you. Call them forth and use them in the name of Jesus Christ. They will lead you to the contacts and circumstances necessary for your true success and true prosperity.

Is it peace of mind, a release from a sense of burden and pressure you seek? "The peace of God, which passeth all understanding" is within you. Not at some future time or in some far-off place is it possible, but now and eternally it is within you. "Be still, and know that I am God." Be still and know that man is God's reflection and expression. Let go of all tension and anxiety, all false sense of pressure and responsibility (except the responsibility of knowing the presence of God). Feel His presence and power taking over within you, governing you and guiding you into paths of peace.

"In paths that they know not will I lead them." Affirm and feel confidently, *"Jehovah will perfect that which concerneth me."* Have faith that He

knows the best way for you. He knows what changes are needed in your consciousness. He will teach you and lead you "beside still waters" of peace and serenity and satisfaction. This divine love and wisdom will shine through from the inside out, blessing, healing, adjusting, harmonizing, and perfecting. Relax! Let go! Turn everything over to almighty, universal Spirit—Spirit that controls the planets, the tides, and seasons in their orderly and perfect way. This Spirit will also guide and govern you.

"Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee."

Father, we thank You for Your loving, wise presence and Your almighty power within us, shining through into every corner of our lives. Help us to be aware of this light and so to let it shine that You may be glorified through us. In the name of Jesus Christ we ask it. Amen."

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

You Must Do It Yourself

LOUISE GRAY CASON

SALVATION—YOURS AND MINE—is an individual matter. Here is an illustration of what I mean: Imagine the seashore, with many persons happily swimming and sunning. On the beach a lifeguard nods lazily in the sun but is ready to spring into action instantly if the need arises. Then without warning a huge breaker sweeps over the swimmers and ends in foam upon the beach. The good swimmers gleefully ride the breaker to safety, but one untrained bather cries for help and disappears beneath the waves. The lifeguard, with every nerve and muscle in his body trained for co-ordination, plunges into the water and quickly pulls the drowning man to safety.

If this unfortunate bather is ever to learn to swim, he will have to return again and again to the water and learn to ride the waves to safety.

This illustration points out where all of us stand spiritually in the matter of salvation. When the waters of life flow peacefully we swim gaily along and think our spiritual understanding is sufficient to meet the problems (breakers) of life as they occur. Then a huge need or problem arises, and we go down under the impact. Frenzied, we call for help. And one who is spiritually stronger comes to our rescue and pulls us to safety in the situation. But we cannot always rely on the other fellow's understanding to solve our problems for us. Therefore,

we must develop the spiritual understanding necessary to meet every need, which constitutes salvation. So let us resolve to learn spiritually to live better and better, until we can meet the issues of our own lives.

How will we do this? Let us think a minute on how we learned to swim. Probably someone first instructed us how to hold our bodies and move our feet and arms in the water. That is, they gave us the rules for swimming before we even tried the first stroke. Then the instructor went into the water and demonstrated the rules for us by actually swimming. We were not allowed to go into the water until sufficient explanation had been given us on how to proceed with the first strokes. And then, as we actually applied these instructions, we gradually learned to keep our heads above the water. It was a slow process; but as we faithfully practiced applying the rules, we gradually became proficient swimmers.

And so it is with spiritual living. We have to learn the rules of life and apply them in actual living. Where will we find these instructions? God has given us a wonderful textbook called the Bible. Within its pages the rules for solving every problem that may trouble a human life are acted out by living men.

Let us glance through our Bible and see what we can learn about God, ourselves, and how to live. Genesis 1:1 tells us that "in the beginning God created the heavens and the earth." Since there was nothing in the beginning but God, the good, it follows that He created all Himself; hence, all is good.

How can we, the children of God, then experience anything except good? The answer is that

when we were created God gave us dominion and authority. The Father also gave us the power of choice. By this power of choice it is our divine right to name the things and conditions in our lives. Some we name good, and others we call evil because we have temporarily forgotten our inheritance of good only from the Father. And as we name a thing or condition, so it is to us. But let us remember that it is our privilege to have dominion and authority over the unwanted conditions that we have in ignorance accepted. We assert our authority by renaming the condition as being good—this is seeing past the seeming evil to the underlying divine presence that is back of all. As we claim this good and stand steadfast in our assertion, the good shines through, and the evil vanishes.

In the Bible we find that God gave us the laws of life first through Moses. These laws, when followed, will lead us into the life abundant. Moses' mission was to teach the Children of Israel (spiritual thoughts) the dependability of the laws of God (when followed) to protect, provide, and guide them into the Promised Land. Moses first led the Children of Israel out of bondage to the Egyptians (sense thoughts). But simply leaving Egypt (the sense way of life) did not bring them into the Promised Land. They had let go of dependence on the material and visible side of life, but they had not learned how to depend on God, the invisible all. Therefore, their first step took them into the wilderness of their own undisciplined and uncultivated thoughts. A study of the story of the Children of Israel in the wilderness shows us that when they

were obedient to the laws of God they were healthy, prosperous, and at peace. When they were disobedient they suffered from plagues and poverty and were overrun by aliens. They were learning "how to swim" in the troubled waters of experience—the law of sowing and reaping. And it was necessary for them to wander forty years in the wilderness and to rear another generation (new and spiritualized thoughts to replace sense thoughts) before they could enter the Promised Land (the life abundant).

To follow Moses' teaching and to study the story of the Children of Israel (learning by cause and effect) will lead man to salvation eventually. But it is a hard and long way to travel to find the abundant life. So God sent man an instructor to help him progress through the wilderness period more quickly. He sent John the Baptist "crying in the wilderness," the same wilderness of man's confused, undisciplined, and uncultivated thoughts that Moses encountered in the Children of Israel.

John's message on how to find the Father's presence more quickly is given in Mark 1:4. This verse tells us exactly what John the Baptist's work was. It was "the baptism of repentance unto remission of sins." In order to understand and use this teaching, so that we may solve problems facing us right now, we have to know what the words in John the Baptist's message mean.

Baptism means a cleansing or purification by emergence in Spirit. Repentance is from the Greek word *metanoia,* which means literally "to change his mind." Remission, according to Webster, means "cancellation." Sin is the adaptation of a Hebrew

word. The armies of the Hebrews were archers, and at target practice when a soldier missed the target the watcher would call out this Hebrew word, which literally meant missing the mark.

With the foregoing definitions in mind we find that John the Baptist's message tells us we are to change our minds (repent) from viewing our problems from a material standpoint. Instead, we are to baptize them by seeing God in all places where error appears to be the most vicious and to have the strongest hold. If we truly do this, remission, the cancellation or blotting out of the error, will take place. We must cease to fight either inner or outer conditions and events and try to see only God. As we do, quietly and easily harmonious adjustments take place. How? This is God's part. Our part is to change our minds in the matter from one of sense to one of spirit; God does the rest.

Now the message of John the Baptist changes our basis of living from that of the external, material basis to that of depending on God or the inner reality underlying all manifestation. When we accomplish this we have reached the place in living where the Christ is revealed. We realize within us, then, that there is a point where our consciousness merges into one with the Father.

We are told that "now is the day of salvation," and the place we need salvation is in our current need. And now to help us understand how to use our Bible for finding the rules with which to solve a problem, let us illustrate. My friend John spiritually swam through financial reverses greater than he had ever known. The depression had swept away

his thriving retail clothing store and left him without funds. He remembered many instances in the Bible in which the need for immediate supply had been met. He read them, and then looked in a concordance for such words as supply, prosperity, money, and the like. He studied each reference until he found the one containing the rules he needed for "swimming" out of his difficulty. How did he know which one was his message? Job tells us how he knew:

"But there is a spirit in man,
And the breath of the Almighty giveth them understanding."

Yes, an inner knowing will be given on the course to take as we read and depend on God's guidance.

Matthew 17:27 contained by friend Frank's instructions for spiritually swimming through his condition. Frank found that when Jesus needed money to pay tribute He sent Peter (faith) to the sea to fish, telling him to "go . . . cast a hook, and take up the fish [idea] that first cometh up; and when thou hast opened his mouth [looked into], thou shalt find a shekel [supply needed]: that take, and give unto them for me and thee."

And so Frank knew that in his need he must send forth his faith to find his new avenue of supply. The first idea of work (the first fish) that presented itself was the offer to take over the distribution of appliances to be used in grocery stores. It was something entirely foreign to his former way of earning a living. He did not doubt, but looked into the matter (opened the mouth of the fish) and accepted the offer. And as he gave service in the new work, supply rolled in. He is now financially prosperous.

Had he refused to examine the idea or offer of employment that came to him (the first fish), he would have missed his supply. Had he not spent hours and days and months working in his new field to learn it (opening the fish's mouth), he would never have entered into the secure place Spirit had planned for him. So, in this matter of supply, Frank found his salvation by learning to swim spiritually in his need; that is, he followed completely the Bible's rules that applied to his condition.

Yes, salvation—yours and mine—is an individual matter. Each of us has to do his own overcoming and find his true place in the Father's storehouse of abundance. So let us begin today by learning to "swim" in the need that faces us this minute. The rules for "swimming" are clearly given in the Bible, and we can find the one that applies to us and use it to realize a glorious answer. Let us try it and see!

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You Cannot Be Discouraged!

HERBERT J. HUNT

DISCOURAGEMENT TAKES many forms; but rather than discuss the various forms, which are familiar to most of us, we shall endeavor to find a way to overcome discouragement, no matter in what form it may appear. Our problem is of a threefold nature: First, we must find a cause for all present discouragement; second, we must seek a remedy for this discouragement; and third, we must work out a course of action that will guard against the recurrence of discouragement. If we can find a solution to our problem, then we shall surely attain happiness and freedom from all discouragement.

Long ago the Psalmist must have been in search of this same information, for he wrote:

"Why art thou cast down, O my soul?

And why art thou disquieted within me?"

Evidently he was troubled, perplexed, downcast, discouraged; he wanted to know what had brought about such a serious condition. And we want to get at the root of our trouble; hence, the question, What is the cause of this discouragement?

At first glance, this may appear a very simple question to answer. Almost immediately we find ourselves mentioning certain things or conditions that we associate with our discouragement. Let us notice how we react to the question. Perhaps there is some physical affliction that has been troubling us

or affecting someone near and dear to us; although we have "tried everything"—we say—we cannot see any sign of improvement. Or the trouble may be in our affairs. We have been trying to get ahead; we have been playing fair and giving of our very best in every way—but apparently all to no purpose. Instead of forging ahead, we seem to be slipping backward. Or, once again, our discouragement may have to do with the actions and attitudes of the persons around us. So when we raise the question concerning the cause of our discouragement it seems perfectly natural to point to the things, conditions, or persons around us and say: "There! There is the cause!"

And so it may appear.

However, through the study of Truth we are led to realize that the basic cause of discouragement is to be found not in external conditions, persons, or things, but in something within ourselves. The trouble is not without, but within.

But let this be clearly understood: This is not a matter of personal blame or condemnation. We are simply seeking the cause of discouragement; and until we can definitely locate the cause, all efforts toward improvement must necessarily be of a haphazard nature. Undoubtedly, external conditions have something to do with our discouragement. But what we should recognize is that these externals are only secondary causes; while if we would find the primary or basic cause, we must learn to look into our own consciousness. And that this is so becomes quite clear if we take a moment to recall that two different persons may react to a similar situation in

an entirely different manner. A certain situation may cause one man to become downcast or discouraged; while for another a similar situation may prove a challenge and an inspiration to victory. The difference is not in the situation but in the consciousness. As Shakespeare so well put it,

"The fault, dear Brutus, is not in our stars,
But in ourselves."

What, then, is within ourselves that may give rise to these feelings of discouragement?

Actually, there may be quite a number of disturbing factors; but there are two, in particular, that we shall consider here:

First, the all-too-common tendency to judge according to appearances. As we look out over our world, we see a certain condition or situation and we say, "This looks bad!" We jump to the conclusion that this condition is bad. Consequently, we begin to feel bad ourselves!

Long ago Jesus said, "Judge not according to appearance, but judge righteous judgment." But what does it mean to "judge righteous judgment"? Surely, it means to recognize appearances as appearances only! It means seeing through appearances and recognizing the Truth. And what is the Truth?

The Truth is that the only reality is goodness, since God is good, and God is all! In other words, if we would overcome discouragement, we must train ourselves to see the reality, which is always good, instead of the unreal appearance. Instead of seeing sickness, we must see health; for God is health. Instead of seeing lack or limitation, we must see abundant supply; for God is our all-sufficiency in all

things! Instead of being thrown off balance by any seeming chaotic condition, let us say quietly and confidently, *"God is in charge, and all is well!"* Instead of seeing someone as down and out, let us say, instead, *"I behold the Christ in you."*

Then, second, all too often we allow negative ideas and influences to find entrance into our minds unchallenged. In John 14:1 we read that Jesus said, "Let not your heart be troubled." Jesus knew how easily negative thoughts and influences can creep into our consciousness, into the very heart of our being. He knew, too, that when the heart is troubled or discouraged the entire man is likely to be troubled or discouraged. Indeed, it is significant to notice that this important piece of advice is repeated later in the same chapter of The Gospel According to John; but in the second instance a suggestion is added, which, when followed, proves the key to the entire situation. Let us notice, then, this passage, which reads, "Let not your heart be troubled, neither let it be fearful." Surely, the fear thoughts here referred to represent one of the causes of all discouragement!

But what, we may ask, can be done to remedy this situation?

We know that love is the sovereign remedy for fear; and we know also that no two things can occupy the same place at the same time. If, therefore, we start filling our hearts with thoughts of love, then the fear thoughts, which lead to discouragement, must necessarily depart; for "perfect love casteth out fear." Suppose we put this in the form of an easily remembered affirmation: *"I am no longer anxious or fearful. The all-powerful love of God fills my*

heart, and I am protected and provided for in every situation in life." Thus, we know how to deal with discouragement whenever it appears.

But we may go a step beyond this. It is possible for us to establish ourselves in a state of consciousness wherein discouragement will be unable to put in an appearance. Or, if it should do so, such an appearance will be for the moment only; and then all discouragement must fade away.

Such a state of consciousness is attained through the use of three simple, yet powerful, little words—words that, when brought into understanding action, will surely accomplish all that has been suggested.

The first of these words is lift. Notice how often the Scriptures instruct us to do some of this "lifting." We are told, "Lift up now thine eyes"; "lift up your heads"; "lift up thy voice." But what kind of lifting is this? Surely, the reference is to the lifting of the consciousness; and the best way of accomplishing such a lifting is through praise and thanksgiving. Charles and Cora Fillmore, in *Teach Us to Pray,* say, "When the thoughts are lifted up to the contemplation of our all-pervading and all-powerful Spirit Father and our voices ring out in words of praise and thanksgiving, the withered hands and shackled feet are freed, the walls of negation are shattered, and we step forth into a new consciousness of life."

So, if you want to put yourself in a position where discouragement cannot affect you, start lifting—start speaking words of praise and thanksgiving. Long ago the Israelites brought down the walls of Jericho with their shouts of praise. You can bring down the walls of your own Jericho; you can even enter into

the possession of your promised land of no discouragement by speaking and practicing the words that really lift!

The second word is believe. Let us notice again John 14:1: "Let not your heart be troubled." It goes on to say, "Believe in God, believe also in me." Jesus is saying, in effect: "You already believe in God; but why not carry your belief onward to the next logical step? If you believe in God, surely you must also recognize that He will make Himself manifest in His world. It stands to reason! Then, if you believe in God, why not believe in Me also—the manifestation of His perfect idea?"

Bringing this down to present-day application, we believe in the principle of goodness, do we not? We affirm, *"There is only one presence and one power in the universe, God, the good, omnipotent."* And this is excellent! But why not go on to affirm our belief that this principle of goodness is made manifest? We say that we believe in health. Then why not believe in health made manifest? Let us learn to carry our beliefs to their logical conclusion! Let us affirm again and again: *"I believe in health; and I also believe in health made manifest in me. I believe in peace and harmony; and I also believe in peace and harmony made manifest in my life and affairs."*

The third word is wait. At first glance it would seem that, in the light of what has gone before, this word constitutes something in the nature of an anti-climax. We have been told to lift and to believe; but it appears like a downward step when we are told to wait!

However, it is significant to notice that in the Scriptures the word wait is often coupled with the word strength. Indeed, it would seem that there is a very close connection between the two. Notice the following: "They that wait for Jehovah shall renew their strength."

"Wait for Jehovah:

Be strong and let thy heart take courage."

But what does it mean thus to wait? Surely, the word indicates a spirit of complete trust and confidence in God, does it not? It indicates a willingness to have patience; and what we need, both in overcoming and also in rising above all feelings of discouragement, is a little more patience! The Psalmist wrote, "I waited patiently for Jehovah." True patience is faith in action, while impatience indicates a lack of faith, thus giving fear a chance to creep in with all the subsequent feelings of discouragement.

What you need to recognize these days is that God never leaves a job half done. "He who began a good work in you will perfect it until the day of Jesus Christ." In other words, the God-given faith that inspired you to pray for your healing is the faith that will bring your healing into manifestation. The same faith that inspired you to pray for success or for the establishment of peace and harmony in your life and affairs will surely carry you on to victory! Believe this! Such a faith will "remove mountains"; and it will bring about your heart's desire, lifting you to such a high place that discouragement cannot reach you. So, hold on in faith, waiting on God; and your faith, your waiting will surely bring

you an abundant reward. The words of the familiar hymn are most helpful:

"Be not dismayed, whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you."

However, we may find ourselves asking, "But what about all the things and conditions that we want changed—the things and conditions that we thought of as causing our discouragement?" What we should always remember is this: True order is from center to circumference; first the within, then the without. So, if we work to establish strength and courage within, then we shall find that all things external will begin to take to themselves new meaning, and indeed our entire world will be literally transformed.

So why not start using some of these helpful and strengthening words, as suggested, right now? Start lifting, believing, and waiting. Moreover, keep your mind rightly attuned, so that you may "judge righteous judgment"; and fill your heart with that perfect love which "casteth out fear." Soon, then, you will find yourself attaining and established in that high state of consciousness, wherein you cannot be discouraged!

From the end of the earth will I call unto thee, when my heart is overwhelmed: Lead me to the rock that is higher than I.

—THE PSALMS

Keys to Atomic Treasures

WALTER KENWORTH

HOW LARGE IS the atom? It is the smallest particle of an element; and if an atom were magnified many, many times, it would still be too small for the human eye to see.

Every day nuclear scientists are discovering new sources of energy in the atom that are so vast as to be virtually inexhaustible. For example, there is thousands of times more energy in a pound of uranium than in a pound of coal. Since this energy has been there a long time and we are only now discovering it, one could say that the Creator deposited this vast energy in a storehouse of nature, and it lies awaiting only the proper key. While scientists have found one key, there are many other keys, and they are available to us.

"What are some of these keys, and how may I use them?" This is a natural question that occurs to us at once, and we can find the answer in the words of Jesus. He said, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Faith in God and His warehouse of perfect supply is, then, one key, as Jesus pointed out; and if we believe this, there will be no end to the happiness and supply we can have.

Jesus demonstrated how to use the key of faith when He brought the loaves and fishes out of the invisible to the multitudes, when He filled the nets of the fishermen, when He supplied wine at the

wedding feast in Cana. All these things were taken from the invisible storehouse, and what He did He said that we can do. When we realize that the millions of things on this earth are made from only one hundred chemical elements, we see not only a divine plan at work with marvelous efficiency, but also what Jesus meant when He pointed out that we have access to it through our faith. Truly, this shows us that the divine designer is at work. Jesus went on to explain that when our faith or belief is great enough to know that we already have the things we want we will have them. He meant that when these things are already ours in consciousness they will be manifested in the outer sense.

Scientists have determined that the atom is a particle of life, energy, and motion. We believe that this life, energy, and motion are part of God-life, which expresses itself throughout the universe and is the inner power within us. Jesus told us of another key to use in entering the door to this power. It is prayer. The English poet Tennyson expresses it in a beautiful way by saying,

"More things are wrought by prayer
Than this world dreams of."

The atomic scientist does not see the particles he works with, just as we may not see the things we pray for. Yet, with the key of prayer we can uncover greater happiness than we ever dreamed of, just as the scientist has released great energy through his faith in invisible things. Jesus used and taught the use of prayer constantly throughout His ministry. He must have known of the energy within the atom and that we would have the key to it someday.

It is reasonable and logical that this vast storehouse of unseen benefits around us should be available to us, for one would not expect a wise and loving Father to create human beings and then not provide for their maintenance. He makes sure of their maintenance from the first helpless days of their birth. He continues to provide support from the enormous resources in the sea, land, and air—the keys to which are in our hands. Since we know that they also come from the invisible, it is much easier to picture the invisible resources within ourselves. Jesus must have meant this when He said, in effect, that if we seek first the kingdom of God, or infinite power within us, all our desires will be answered.

There are many humane benefits that atomic research will bring us in spite of the atomic—or hydrogen—bomb, which is a misuse of the power God has placed in the atom. The atomic scientist is constantly working with things he cannot see, and he has confidence that they will come out for the good. As Christians we, too, are working with invisible things. And we must have just as much confidence that they will appear in our lives.

This power within the atom can be another expression of God's never-ceasing plan to benefit humanity. It is helping to save lives in the field of medicine, to expand our knowledge of plant processes, to determine the effects of food on our bodies, to simplify manufacturing, and to bring greater happiness to us in many other ways. Just as nuclear fission is the key used to bring these things about, so the keys of faith, prayer, and the practice of "*the presence of* God" bring spiritual fulfillment to us.

Things

GEORGIA MOORE EBERLING

IN ECCLESIASTES the Preacher says: "That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun. . . . Is there a thing," he continues, "whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us."

Solomon had wealth and high place, and surely he possessed a multiplicity of material things; but they palled on him, and he declared, "There is a grievous evil which I have seen . . . *namely,* riches kept by the owner thereof to his hurt."

At the end of his reflections he said, "*This is* the end of the matter . . . Fear God, and keep his commandments; for this is the whole *duty* of man."

As Solomon learned so long ago, it is not in the abundance of the things we possess that we find happiness, for things have a way of reversing the order of their importance. We think that we own them, but often the opposite is true! In time they own us!

A plethora of things can be a nuisance and at times a real problem. We seem to be born collectors. Things have a way of piling up, and sometimes it is easy to confuse things with treasures.

A thing is any concrete entity that may be perceived through the senses. A treasure is something highly prized or an accumulation of valuables, money, jewels, and the like.

Jesus distinguished between them. He cautioned, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." He urged His followers to "lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

One of the most striking parables of our Lord is that recorded in the 12th chapter of The Gospel According to Luke.

You remember that it was about the rich man whose ground produced tremendous harvests. The man had plenty and he filled his barns and bins to overflowing. How easily he could have shared the surplus with the hungry about him! But evidently he never thought of it. He probably said, "I have left the corners and gleanings along the rows; let the poor come in and gather that." This was his duty; Hebrew custom called for it! He looked at his bins and barns, then at the surplus grain, and made a momentous decision. He said: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."

He made two mistakes, I believe. First, the length of his days was not in his hands. He had no surety of "many years." The second error was his mistaking things for treasures.

The parable records, "But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose

shall they be?" Jesus made this comment: "So is he that layeth up treasure for himself, and is not rich toward God."

I did not understand this story at first. I wondered if God did not want us to have plenty. I thought perhaps He condemned the owning of property. But now I see this is not true. Jesus told His apostles, "Your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you." I am sure the rich man was not censured for having wonderful crops. No, his sin was that he was so selfish, so complacent, so proud of his material things that he could not see the need of sharing. I am sure that Jesus deplored the fact that men tend to cling to their possessions so tenaciously that they become hoarders. Our Father knows that we have need of material things, but we are to seek first things first.

Some years ago I bought a tiny china cat in a shop in San Francisco, California. Before I knew it I had a collection of china cats! They were of all sizes and colors. I really had no room for this collection, yet it was too attractive to throw away.

Children passed my house on the way to school, and I had often given them small gifts—flowers, colored cards, cutouts, and the like. Some of them, I decided, would love to own my cats. I kept only two and I really enjoy them. I have found that a few things may be a feast for the eyes, while a multiplicity may overcrowd a room and cause us to feel smothered.

We are admonished, "Set your mind on the things that are above, not on the things that are

upon the earth." Paul tells us, "If ye then were raised together with Christ, seek the things that are above." Paul certainly followed his own advice. He wrote, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things."

In marked contrast to Paul was Solomon, who certainly had a multitude of earthly treasures. But Solomon was a king in an Oriental court, and we must remember that he asked first for wisdom. He acquired material things only after he had asked for the better gift.

Even then he lamented, "All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing."

It is when our possessions own us instead of our owning them that we know, too, with Solomon that "all things are full of weariness."

How often we hang onto the past through trunks in the basement or storeroom—trunks and boxes packed with unused clothes; boxes wherein we have stored dishes, silver, and glassware that we used at one time but in all probability never will again; cedar chests loaded with articles that have no value except to bring back memories. Things!

How hard it is to part with them! I know, for I recently parted with the piano that had stood in one spot in my living room for more than thirty years. No one played it any more, and I decided to sell it to someone who needed it and would love to own and use it. Once the wrench was made, what a sense of freedom and power I felt! And when the purchaser wrote: "I love your piano; thank you for letting me

buy it. I could not afford a new one; and if you get lonesome for it, please come over and play it," I was paid twice for the instrument.

In "Childe Harold's Pilgrimage" we read,

"Hereditary bondsmen! know ye not
Who would be free themselves must strike the blow?"

It is striking the first blow that takes courage.

The ancient Levites sang: "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas."

We are never confused if we know that all things are made by Him. We are mere users of things. God owns us and them. When our belongings own us we become confused, and "God is not *a God* of confusion, but of peace."

I once knew a couple who lived in a house that the wife always disliked. She felt that the house was much too large and hard for her to take care of, but the husband was so attached to the home, to the yard, to the trees that he had planted and watched grow that he refused to consider moving, even when it was apparent that the health of the wife was affected. He insisted that it was not the location, not the work that hurt her.

"Set your mind on the things that are above, not on the things that are upon the earth." We should have earthly homes and love them, but how much better are harmony and understanding and willingness to surrender at times our preference! It is when we let go and let God that we are really free and happy wherever we may be. In this case the wife

surrendered her longing for a smaller house, for more modern surroundings, for an easier life. She lost something of joy and hope; yet she won a victory and found contentment where she was. She won because she was able to center her thought on things that are above. She gained in spiritual wealth and is happier than she ever dreamed she could be.

Thomas à Kempis wrote, "It is therefore a great vanity to labor inordinately for worldly riches . . . how great a vanity not to provide for things that are to come: to love things that shortly are to pass away, how great a vanity!"

He also admonished, "Learn to despise outward things and give thyself to inward things and thou shalt see the kingdom of God come into thee."

These "inward things" are meditation, prayer, silence, contrition, humility, love of God. In time they bring us to grace and glory, "an outward and visible sign of an inward and spiritual grace."

ALTARS

Edward McNamee

Decry no man's religious creed;
But to your own impart
Such steadfastness that God will heed
Your purity of heart.

Erect your altar high above
Intolerance and spite,
And let your faith burn with such love
All men will seek its light.

"And He Took Them in His Arms"

ESTHER FRESHMAN

RECENTLY, WHILE I was visiting a beautiful memorial park, I observed some children in the process of discovering one of the greatest wonders of life. In the park is a splendid lifesize piece of sculpture of Jesus surrounded by little children. The sculpture depicts the magnificent quotation of the Master, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."

The complete joy of "the little children" in being with Jesus has been clearly presented by the artist. The children who were gazing at this piece of sculpture stood in wonderment, and their faces registered great longing. They looked wistful, perhaps just a little envious. They, too, seemed to want to feel His loving arms about them. They, too, seemed to want to join the children of the sculptor's vision and know the comfort of Jesus and His loving blessing. These watching children had a "hungry" look!

There are a great many underprivileged children in the world today. There are many devastatingly hungry children—and many of these starved little ones live in comfortable homes with devoted parents. They are given the best of foods, the latest in vitamins. They wear the most attractive clothing and they are deluged with toys and other material things of life. They will be sent to the best schools available,

and their doting mothers and fathers will continue to give and give to them. But these children still will be hungry. They still will be terribly deprived. This condition will be so because "all the treasures of the kingdom" are being denied them. Their parents have forgotten, or perhaps they never have heard, about "the little children," whose loving mothers and fathers *did* want them to have the privilege of knowing Jesus. Perhaps these parents have never read that most tender selection in the Bible dealing with Jesus and children:

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them."

The child's being cries out for divine love from his earliest beginning. The mother or father who waits, who delays in helping the child to know this love is forbidding the child God, is depriving the little one of his wholeness. "Suffer the little children to come unto me, forbid them not."

"For to such belongeth the kingdom of God." It is almost inconceivable to think of parenthood and not think of God. Surely the first thought of every mother is God-directed as she holds her new baby safely in her arms. Life! The God-given miracle of life! The holiest literature—the miracle story—is a

story of the Babe. It is a recounting full of prayers, of worship, of adoration—a story of God, for it is God's story.

Actually, this need of God in the early years, in the child's first months cannot be overemphasized. That the crib be dainty, soft, and downy is a loving desire for the tiny baby, but that the little bed be blessed, that the room be full of an atmosphere of thankfulness and praise, that it be impregnated with an awareness of God's presence is a necessity.

It is good to see the rocking chair gliding its quiet way back into the household picture. "Baby needs love and tender care," even the scientists say now. Listening to the crooners singing the popular songs of today, it is to be felt that a good deal of the popularity is due to the fact that there is a soothing, restful quality to many of these melodies. They serve as a sort of lullaby for the grownups. Baby and the lullaby cannot be separated. The cradlesongs, the protective songs that promise rest and care and security—how can mothers ever permit that they be banned from the nursery?

Mother, father, and child—and God. It is the perfect picture. It cannot be surpassed. The family at prayer, be it a silent blessing in the heart of the parents or a fervently uttered one—the child has the right to it even in the first months. The names Father, God, and Lord should be so much a part of the vocabulary he hears and so much a part of the air he breathes that when he is able to say the reverenced words, he will question God's being with him no more than the air he takes so casually into his growing lungs.

"Forbid them not." No. "Suffer"—permit, help, indeed—"the little children to come unto me." Although through the years we have put a somewhat different interpretation on the next words He uttered, I believe they came mostly as a clear warning: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Deprive the child of God and His kingdom when he is young and there is danger that all his life he may fail to find or enter into this wonderful kingdom and know the marvels and the peace God has for him on earth. It is meant that while he is a child he shall receive the kingdom of God. Jesus came to earth for the children as much as for the adults. The parents who take their little ones to Him are starting them on their fulfillment by so enabling them to receive from the One who has personified love for us.

There is a certain hero of the comic page and the television screen who carries the superlative in his name. Many children quite adore him. They imitate him, they belong to clubs dedicated to his ideals, they follow his code to the last mark. For the good that he gives these children I am grateful. This is fine, but there is One who is truly the superlative and surely the children must not be denied the joy of Him. Surely they must not be denied the knowledge of the greatest hero of all—He who sacrificed Himself for all of them. Has there ever been a more heroic or dramatic action than His. He did not come upon a charging sleek horse. He walked mostly. Certainly He never carried a weapon. Still, there has been none since with more power! He spoke quietly.

He moved quietly. He acted quietly. He introduced us to the blessings of the quiet time. And who shall deprive the child of the quiet time? In this age of speed, of noise, of movement he needs the quiet time. The highways are noisy; the air above is filled with business. Machines have come into the home, bringing the world at a flick of the switch—a switch that is scarcely ever turned off. "When thou prayest," Jesus said, "enter into thine inner chamber, and . . . shut the door." He Himself withdrew frequently from the multitudes. Often He went to the mountains to pray, to be alone with His Father.

There are parents today who have learned about this need and who are furnishing the quiet hour to their children. Every afternoon young Greg, almost old enough now for school, retires to his room. He and his mother have a quiet time there together. There are little stories to read that are of peaceful, pleasant matters; there are thoughtful questions to be asked, answered, and talked over. And there is just the silence—the God-blessed silence, so gentle, so soothing—that lasts until Greg awakens quite refreshed.

Little Kathy, who lives in a small town in the midst of the prairie country, has her quiet time all by herself. There is one-half hour of just being quiet, and then there is the next half hour when she plays the records that like to be played softly, the sleepy songs, and the little children's praying songs. Or there is the reading of Kathy's favorite story of Jesus' finding the little lost sheep.

What more wonderful gift can parents extend to their children than the awareness of the "everlasting arms"? It is a magnificent privilege to grow up

with God. And there is no time when the child comes more surely into knowledge of need of Him than at nighttime. This seems to be the child's first assignment that he must actually meet alone.

Jimmy has had to meet this challenge. His mother was called from him when he was very young indeed, and it is no small feat to go to a strange house and make a new life with new parents, albeit very loving ones. Too, Jimmy had lived in a small house; now he is in a large one with his bedroom upstairs. A wise aunt has helped Jimmy find God there. Together they have found a loving God, who made so many wonderful things—the twinkling stars outside the window, the darkness, which is not a fearsome thing at all, but full of sleep sounds and comfortingly soft, like black velvet. God made these and He is loving enough to be interested in everything. He is interested in all the things that Jimmy blesses each night—not only the stars and the moon that seem to peek in at the boy, but also the books, the train, his comfortable bed, even the plump pillow that feels so good under his head. How can Jimmy be afraid when he knows that God holds him in such loving "everlasting arms"—a loving God, who wants all good for every one of His children, the little ones, the big ones, the grown-up ones?

There is no better way to tuck the little one in than by means of the blessing and the mother's or father's prayer at the bedside. This quiet moment of communion of God and parents insures the child's restful sleep and freedom from all fears. Indeed, the kingdom of heaven does belong to such a child, and he comes into his knowledge of God as easily as he

breathes, for God has always been with him. In a little while, when he begins to assist with his own prayers, he is speaking to a well-known and good Friend.

I know one mother who, from the first hours alone with her child, has had "God's time" with him. It started after the bath time, with the child snuggled in her arms. While he took his morning nourishment, the mother had her sustaining period with the One who so blessed her. As the child grew, one of the first words he learned along with the sweet lisping of "Mommy" and "Daddy" was "God." Good morning, God!" became the morning greeting, and to this day—now scheduled for school routine—the child awakens with a smile of greeting to One he loves—"Good morning, God!" And this lovely welcoming thought of joy blesses the happy boy's entire day.

"This is the day which Jehovah hath made;
We will rejoice and be glad in it,"

his mother responds. It is always a cheerful climate in this particular household. One moment directed to God stamps the rest of the day with His love.

"It is a chaotic world in which to raise children," is a remark we often hear. Not if we bring God into the world. Not if we suffer the children to go unto Him, for in His love He has given us order, not chaos.

Today the psychology book seems to be an ordered part of the mother's equipment. All knowledge helps, and no one is criticizing the good that this can do, but there must be another book on her shelf—the Bible. Within the Holy Book are recorded

the loving words of the finest psychologist known—the words of the blessed Counselor. He took the little children in His arms and put His hands upon them. He blessed them and said the most important words of all time for all children:

"Suffer the little children to come unto me; forbid them not."

Study Time

Elizabeth Landeweer

I never see the first leaf turn
On tree boughs full of autumn rooks,
But that my heart begins to yearn
For study halls and old schoolbooks.
I sometimes think that nature holds
Within her secrets wise and sage
A signal that in time unfolds
An urge to turn back to the page
And savor long the taste and scent
Of good brown teachings worn by time,
The words of some deep testament
Born of another age and clime.
And thanks to God for eyes to see
Eternal wisdom here below—
A lamp prepared for you and me
To learn of things we do not know.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am a child of light, and I joyously acknowledge my Father.

Prosperity: The prospering power of Christ releases and liberates rich ideas in me, and I am prospered.

Healing: I rest in God, and the joy and strength of His indwelling presence refresh, renew, and restore me.

INSTRUCTIONS: Emerson says: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing his works good. . . . As soon as the man is at one with God, he will not beg. He will then see prayer in all action."

When you faithfully pray, you get what you pray for; you become a perfect instrument for the transmission of divine power and your prayers for illumination, prosperity, and healing will become powerfully effective.

During your period of daily prayer for the coming month, realize your oneness with God and His willingness to answer. As you lay hold of the spiritual forces latent in your mind, there will be quickened within you a new and more effective faith.

The writings of the Hebrew prophets are good examples of original inspiration, which is wisdom. Solomon was famous for his illumined consciousness. But how shall we have illumination as Solomon? We get it first through meditating, through the understanding that we "live, and move, and have our being" in universal Mind; then through recognizing that this great universal Mind is seeking expression through us. We determine the extent of that expression. He who reckons existence without God lives in a godless world. He who thinks God manifests God, and becomes God-like himself.

By the power of His word, Jesus was able to penetrate deep into God-omnipresence and tap the deepest resources of God-mind, whereby He released the light and substance of Spirit. This enabled Him to get the realization that wholly united His consciousness with the Father Mind. "And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling."

If you would have a larger inspiration, the very light of Spirit, you must follow Jesus, and always turn your attention in the direction of Spirit. You must appear as one who is in the presence of his Father, even to the point of knowing that you and the Father are one. Your most effective prayers for illumination are those in which you rise above all consciousness of darkness by realizing your inheritance as a child of light. Affirm:

I am a child of light, and I joyously acknowledge my Father.

Followers of Jesus do not seek to be rich in the things of this world. They do fill their minds with rich ideas, and those rich ideas come into manifestation and give them unfailing provision for every need. "Give us day by day our daily bread."

Ideas rule the world. Start your rule by cultivating your ideas. Tell them they are running over with possibilities, that they can accomplish all things.

In its higher functioning the mind of man deals only with spiritual ideas, and we can truthfully say that man is a spiritual being. This fact explains the almost universal worship of God by men and makes possible the conjunction of the heavens and the earth by those who understand the underlying prospering laws of prayer.

Your mind has power to draw to you an abundance of all good things through ideas. Realize that prosperity is for you! It is a universal force—the manifestation of the fulness of all good. All that the Father has is yours, and you alone are responsible for the relation that the Father's good has to your life.

You know it is always the will of the air to give you all that you can breathe into your lungs, just as it is the will of God to give you all the prosperity that you are ready to receive. It requires lung capacity to breathe deeply of the oceans of air; so it requires spiritual capacity to realize how accessible and ready omnipresent Spirit is to fill you full of its fertile ideas. In a receptive attitude of mind, affirm:

The prospering power of Christ releases and liberates rich ideas in me, and I am prospered.

Practical Christianity stands for health. The desire for health is universal, but because men have been ignorant of the fact that God is the health of His people, they have sought out many inventions, have tried, by many methods, oftentimes barbarious, to heal themselves.

The process through which Jesus evolved into a God consciousness of enduring health was a recognition of the spiritual selfhood and a constant affirmation of its supremacy and healing effect. Jesus loved to make the highest statements: "I and the Father are one." "All authority hath been given unto me in heaven and on earth."

Jesus prayed with a confident assurance that what He wanted would be granted, and He established a prayer standard for His followers that never will fail, if the same conditions are attained and the same relation maintained with the God-Mind.

The first step in the prayer for health is to get still. "Be still, and know that I am God." To get still, the body must be relaxed and the mind quieted. Center the attention within. There is a quiet place of rest within us all, and by silently saying over and over, *"I rest in God,"* we shall enter that place, and a great stillness will pervade the whole man. Then the joy and strength of God's indwelling presence will potently refresh, wholly renew, and speedily restore you to perfection of mind and body. Affirm:

I rest in God, and the joy and strength of His indwelling presence refresh, renew, and restore me.

Promises

MARABETH FLEMING

WHEN I WAS A CHILD Hulda came to our house every Monday to do the family washing. She was a fine, large woman with a booming voice; and all day long as she washed and ironed and wiped the kitchen floor, she sang hymns—"Rescue the Perishing," "Blessed Assurance," and many others. My favorite was "Standing on the Promises," and whenever Hulda sang it I was drawn to the kitchen door.

She would look up from her work. "Give me a promise, child," she would say.

I had anticipated her request. " 'Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee,' " I would quote. Or, " 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' "

"Praise the Lord!" Hulda would say. But once she shook her head. "You gave me that promise last week," she said. " 'Search the scriptures,' " she quoted in her turn.

Thanks to Hulda and those Mondays together, I learned a store of promises that have been my help in every circumstance of my life.

Years later, when I was introduced to Truth affirmations I thought of Hulda again, for affirmations are really promises formed to meet the complicated problems of our changing world. We know that God is always "nigh unto all them that call upon

him," but sometimes we need specific assurances of His love and care in the new, unprecedented crises of our modern life. The Psalmist tells us that God delivers us from the "snare of the fowler." This is a beautiful and comforting figure of speech. But there are times when we need to think of God as our wonder drug to cure us in sickness, our safety belt when we run into rough flying weather, our shelter from fear of the hydrogen bomb. The affirmation that declares the power of God against the specific fears of our lives today is the present-day promise.

What reassurance is ours when sickness comes, if we can say, *"God is my health, I can't be sick"!* Or, *"The healing power of God is renewing every cell in my body, and I am made whole."*

Financial worries, inharmony in the home, business troubles have no power against the statement, *"Nothing but good can come into my life, for God is in charge."*

Anxiety over a loved one is quieted when we affirm for him: *"The allness of God's love protects you. You are in 'the everlasting arms.' "*

Our affirmations should not stop with our own problems. All around us we see persons in need of consolation and strength. God's love is always being poured out on all His children. But somehow those persons fail to receive it. It may be through ignorance or stubborn will. It may be because they are so hedged about with fears and worries that there seems to be no room left for God. Silently, lovingly, we can declare God's love for the needy ones. By our faith we can actually open a channel through which His love can flow. As the sunshine pours through

a keyhole or even a tiny crack to lighten a dark room, so God is waiting to find the smallest aperture through which He can enter the hearts of men. Who knows how often our loving affirmation may help to provide the way for others?

In the morning as you go to work, look at your fellow passengers on the bus or streetcar. How seldom you see a cheerful face! Care, anxiety, even bitterness appear on every hand. For these troubled ones you can affirm: *"The joy of God is waiting for you today. Today is filled with God's blessing."*

All day long we can affirm this for the office worker, the clerk in the store, the delivery boy, the postman on his rounds, the neighbor across the street. The peace of God can be spread abroad by such affirmations faithfully uttered. And again when the day is done we can bless those who are homeward bound, *"God now gives you rest and relaxation at the close of His day."* As we do this, we shall find that we, too, place ourselves in the atmosphere of God, which is serenity and peace.

An instant affirmation can change a difficult situation. But there are times when results seem slow in coming. Then it is helpful for you to write down the Truth that you are trying to realize. The act of committing the affirmation to paper fixes the thought more clearly in your mind. It brings realization and assurance. Read it, declare that even now it is coming to pass. Release the problem to God and thank Him that He has taken charge. Then, if possible, do a specific act of love and service in line with the affirmation. God will work through you.

A woman who had lived for years in the same

locality found that, with rising rents, she could no longer afford to keep up her apartment. An offer of a position in a distant State seemed the answer, and she decided to leave her old life behind and begin anew. It was a painful decision, and she found difficulties besetting her at every turn. The cost of moving her furniture such a distance proved prohibitive, and she was forced to sell some of her possessions that were dear to her. When she advertised buyers telephoned at all hours. She felt that they were being thoughtless and inconsiderate. She found it hard to eat and sleep, and every day she grew more harried and nervous.

"I can never do it!" she cried to a woman who had been trying to help her. "The movers are coming Monday, and nothing is packed!"

The woman helping was a Truth student, and she tried to soothe her friend. But the one moving was in too great a turmoil to listen.

"It's no use!" she wailed. "There isn't time. I can't do it."

The Truth student, going home, pondered on what she could do to calm her troubled friend. She saw that it was useless to speak aloud the affirmation she had been silently repeating. Now she sat down and, after a quiet moment, began to write, striving as she did it to see her troubled friend as the child of God.

"I have time for everything that needs to be done," she wrote. "I have strength for each task, and all is accomplished easily, because God is my partner in each thing that I undertake."

Having written the affirmation, she felt her own

spirit become calmed and soothed. How to convey this comfort to her friend! She knew that God was working to this end. She asked in love to be shown the way. Then the thought came, "Put the card in the mailbox and leave the rest to God."

She did this.

The next day she went again to offer her services. Nothing was said of the affirmation, but silently she declared God's guidance, and the work went smoothly. Monday came and with it the movers. The apartment was cleared; the van was loaded. The Truth student served lunch to her departing friend and speeded her on her way, still with no word about the message.

"The movers have come and gone, and my friend is on her way with God as her partner," thought this woman thankfully.

Several weeks went by, and then came a note. "You can never know," it said, "how much your wonderful card has meant to me. I keep it always on my desk, where I can see it many times a day; and I say to myself, *'God is my partner.'* It always works!"

Yes, it always works. God spoke His promises to the prophets of old, and He speaks to us today. Our affirmations are His words of love and reassurance spoken to our hearing ears. "I am your partner. Nothing is difficult. Nothing can harm you. I am in charge."

Promises and affirmations—we stand upon them, a firm foundation, for it has been said, "I will in no wise fail thee, neither will I in any wise forsake thee."

IN QUIET communion with the Father I feel His love filling me. I behold His loving presence in every person, and my love goes out to all. I know that God's forgiving love has set me free from past failures, and I freely and fully forgive myself and all persons. I free my mind from every trace of resentment, envy, or jealousy, and with all my power I breathe a blessing upon all.

My faith in God's infinite goodness and my knowledge that His Spirit abides in all men gives me a sure faith in people. I see through seeming betrayals of trust to the everlasting verities of Spirit.

I believe in the infinite worth of every person; I see the goodness, the God-likeness in each one. As I behold the Christ Spirit in all persons I am filled with love for all.

I love the Christ in my neighbor, and so I am able to love and trust him. Thus I fulfill the divine law of love.—*William A. Clough.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 5, 1954

UNITY SUBJECT—*The Christian View of Industry.*

INTERNATIONAL SUBJECT—*Growth through Useful Work.*—Col. 3:23, 24; I Thess. 4:10b, 11; II Thess. 3:6-13.

23. Whatsoever ye do, work heartily, as unto the Lord, and not unto men;

24. Knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

10b. But we exhort you, brethren, that ye abound more and more;

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

7. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

8. Neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you:

9. Not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

10. For even when we were with you, this we commanded you, If any will not work, neither let him eat.

11. For we hear of some that walk among you disorderly, that work not at all, but are busybodies.

12. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well-doing.

GOLDEN TEXT—*Whatsoever ye do, work heartily, as unto the Lord, and not unto men.*—Col. 3:23.

SILENT PRAYER—*"My yoke is easy, and my burden is light," because I am serving God in every daily task.*

Since a large portion of man's life is or should be devoted to work, this lesson should prove very practicable. Generally speaking, we may say that work is effort applied to accomplish a definite purpose. Effort may be physical, mental, or spiritual. Perfect work should be a combination of all three.

The Scriptures tell us that "in the beginning God created the heavens and the earth." This stupendous creation should stand to man as an ever encouraging example of constructive effort. In the creation of the universe nothing has been slighted, from the arrangement of planets to the minutest detail of cell life. Why is this creation so perfect? Because God is love and so expresses love in every detail of His creation.

Jesus said, "My Father worketh even until now, and I work." These words show that God's creative process is continuous—that it does not stop with the account contained in the 1st chapter of Genesis. Jesus wanted His hearers to understand that He also had a work to do if He would follow the Father's example. As a young man, Jesus had done carpenter work. No doubt He realized the dignity of that con-

structive kind of labor by doing it well.

We receive most when we put ourselves heart and soul into our work regardless of its nature or place in the scale. Humble work, well and conscientiously done and with an eye to the quality of the worker's performance rather than to the quantity of his wages, repays him a hundred-fold. High wages, unearned, fail to enrich the wage earner in any real sense and may impoverish him by giving him a false opinion of his worth or his rights. He who has little but brawn to offer receives more generously if he adds to his gift the faith and loyalty of service that increase the value of physical labor immeasurably.

He who insists on his rights and always wants justice done may easily overlook an even more important right: to renounce strife and to live according to the principle of divine justice and mercy, claiming as his own only what he earns by keeping divine law.

We may inherit equally with our brother certain material goods. But if we are intent on getting possession of our inheritance of earthly things, we cannot give much attention to the spiritual riches that are also ours to claim and to use. All of us inherit spiritual riches, but we cannot take possession of our spiritual estate if we fail to put these riches to use. We cannot pile up unused spiritual wealth, for it cannot be hoarded. Faith grows stronger in us as we use that faith which we have. Love increases in our hearts as we practice loving. Wisdom is quickened in us as we depend on the wisdom of the Christ Mind to illumine us in all quandaries and problems.

A person may lay hold of material wealth and

consider it his own. But material riches cannot be made part and parcel of the individual. Materiality is not the soul's native medium. The world says, "You can't take it with you," assuring us of the transitory nature of money and material wealth.

The desire to lay up material wealth in order to retire from the workaday world and "take life easy" is not in harmony with divine law. When we have built up faith, we cannot lay it aside without its becoming weak and dissipated. Love, strength, wisdom, and all spiritual qualities follow the same principle. They are maintained only as they are strengthened and added to by daily use. Great reserves of spiritual power and strength thus become available, to be drawn upon as needed.

"All things whatsoever the Father hath are mine," and in Truth we possess only that for which we give an adequate return. It is in the giving of this return that we make ourselves "rich toward God" and live satisfyingly and fully. The vital thing for us to learn is not how to make a living but how to live life well. In so doing, our livelihood comes to us automatically, for it is fulfillment of divine law that as we give so do we receive. Unless we are willing to give, we have no right to receive. Unless we work, we have no right to eat. The law of compensation does not operate otherwise.

QUESTIONS

1. What universal example have we for working and for doing our work well?
2. Are unearned gains enduring or transient?
3. Can we acquire material and spiritual wealth at the same time?

4. When anyone becomes "rich toward God," can he safely lay aside his spiritual possessions as a person lays aside active business and retires to "take life easy"?
5. How do we keep the law of compensation in spiritual matters?

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Lesson 11, September 12, 1954

UNITY SUBJECT—*Faith and Freedom under Law.*

INTERNATIONAL SUBJECT—*Christian Citizenship and Co-operation.*—Rom. 13:1-10; I Cor. 3:4-9.

1. Let every soul be in subjection to the higher powers for there is no power but of God; and the *powers* that b are ordained of God.

2. Therefore he that resisteth the power, withstandet the ordinance of God: and they that withstand shall receiv to themselves judgment.

3. For rulers are not a terror to the good work, but t the evil. And wouldest thou have no fear of the power do that which is good, and thou shalt have praise from th same:

4. For he is a minister of God to thee for good. But i thou do that which is evil, be afraid; for he beareth no the sword in vain: for he is a minister of God, an avenge for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not onl because of the wrath, but also for conscience' sake.

6. For this cause ye pay tribute also; for they ar ministers of God's service, attending continually upon thi very thing.

7. Render to all their dues: tribute to whom tribute *i due;* custom to whom custom; fear to whom fear; hono to whom honor.

8. Owe no man anything, save to love one another: fo he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shal not kill, Thou shalt not steal, Thou shalt not covet, an

there be any other commandment, it is summed up in this ord, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore the fulfillment of the law.

4. For when one saith, I am of Paul; and another, I am Apollos; are ye not men?

5. What then is Apollos? and what is Paul? Ministers rough whom ye believed; and each as the Lord gave to m.

6. I planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth anything, neither e that watereth; but God that giveth the increase.

8. Now he that planteth and he that watereth are one: it each shall receive his own reward according to his own bor.

9. For we are God's fellow-workers: ye are God's usbandry, God's building.

GOLDEN TEXT—*Love worketh no ill to his neighor: love therefore is the fulfillment of the law.* -Rom. 13:10.

SILENT PRAYER—*I willingly accept the responbility of a child of God, and I recognize that all thers have the same freedom that I enjoy.*

Faith has much to do with the quality of freedom hat any of us can realize or express. The so-called heist may consider himself the only one who is ee, but his freedom is bounded by stricter limits han those of the believer in God. The former is free repudiate belief in any power except what he sees s active in material things, but without faith in God, hich transcends materiality, he cannot lay hold of ivine power in a crisis when material power fails im. Lacking a background of faith in the spiritual, e is bound within mental and physical limits and

cannot enlarge his vision to include the immaterial world of Spirit. He may be highly moral because he sees that morality pays. In a limited sense he may be a good citizen. But he lacks the spiritual faith that gives life breadth, depth, and meaning for the one of faith and those who are touched by his influence.

Democracy, representing the rule of the people as contrasted with the rule of one person, the rule of a class, or the rule of the few, dates back to antiquity. But democracy in the ancient world had to do with cities rather than countries, and those cities tolerated slavery. Our country, too, tolerated slavery in the beginning, but all citizens now have been granted equal rights by law.

Modern democracies or republics, as well as the constitutional monarchies in which democratic principles prevail, had their beginnings in revolution. Political freedom comes without effort. Spiritual freedom likewise comes only through a radical transformation of the individual outlook. We are free in Christ because our desire in this consciousness is to do the things that are true, right, and for the good of all concerned. Not many of us were born into an environment where Truth was accepted without question as the rule of life. Those of us who have had to achieve spiritual understanding have experienced a revolution in our thinking and feeling as we have learned to look at life from the viewpoint of the Christ.

Faith in the Christ gives us insight into life's realities so that we discern between the "things that are God's" and the "things that are Cæsar's." With

faith we have freedom to devote the necessary time and thought to secular interests. At the same time our appreciation of the "things that are God's" is quickened. We see that in the final analysis all things are God's, that life in its essence is spiritual, not material, and that by acting in God-consciousness we can render all things unto God. By becoming conscious of God we know the love of God.

The highest power that we are capable of exercising is love. To be subject to love is to be on the road to freedom. Love frees us from fear, for love knows no fear.

Love works no ill to our neighbor; it works good. Therefore, love is the best qualification for universal citizenship that anyone can have. It covers all the commandments that we as citizens are required to keep. In the mind of the Christ, love and faith are required to keep. In the mind of the Christ, love and faith are inseparable. Neither can exist entirely apart from or without some measure of the other. Love frees us from doubt and distrust. Lacking confidence in another person, we cannot give him our wholehearted affection or esteem. Lacking trust in God, we cannot lean our full weight on the "everlasting arms," but must strive to accomplish our ends in our own strength.

The responsibility for well-doing rests upon those who are free. Since by well-doing we "silence the ignorance of foolish men," it needs no other testimonial. It carries its credentials in its every act, and its soundness speaks for itself.

Bond servants of God are those whose conscience holds them to the right course. Their standard is that

of right and justice, and they win their freedom from sense dominion through faith. The victory is to the strong in faith, the persistent in effort. To live requires effort. Those making the least effort express life imperfectly. But to live well and truly is the mark of the Christ Spirit, the proof that one who seeks to express the Christ is in possession of the true way.

No one can honor all men except as he beholds the Christ in them, and he beholds the Christ in others as he becomes conscious of the divine Spirit within himself. When we are one in mind and heart we cannot help loving one another, but until oneness is consummated love is impossible. To trust in God is to keep the law of life, because we know that this course is the right one for our well-being. To honor the king is to give free acknowledgment to duly constituted authority. Freedom is supported by this glad acquiescence, not by fighting or opposing the prevailing order. As we acknowledge God as the source of all that comes to us, we develop humility and come by degrees to the understanding that gives us a permanent place in the kingdom.

QUESTIONS

1. Can anyone who lacks faith in underlying spiritual reality be really free?
2. How does the Christ consciousness free us?
3. How do we learn to discriminate between the things of Caesar and the things of God?
4. Are love and faith closely related in consciousness?
5. On whom does the responsibility for well-doing rest?
6. How can we honor all men?

UNITY SUBJECT—*The Perfecting of Love.*

INTERNATIONAL SUBJECT—*Growing in Christian Love.*—Matt. 5:43-48; I John 4:11-19.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

11. Beloved, if God so loved us, we also ought to love one another.

12. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13. Hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth

is not made perfect in love.

19. We love, because he first loved us.

GOLDEN TEXT—*Above all these things* put on *love, which is the bond of perfectness.*—Col. 3:14.

SILENT PRAYER—*The Christ Spirit in me is expressed in love to others.*

There are different kinds of love in the world, but among them the Christ love stands supreme. Jesus knew how to combine the will with love and to love all alike, the lovable with the unlovable. Such love as His is according to Principle, and it was Principle that Jesus wished His disciples to master. The Father "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" alike. "Love your enemies, and pray for them that persecute you."

Some have taken this commandment to mean that they must love their enemies as enemies. This is not the requirement, for no one can love an enemy. We are to love them as brothers. The sun and rain are impartial blessings, given without regard to those on whom they fall. Likewise, divine love is bestowed impartially on all alike, all in whom life is endeavoring to express itself. Perfect impartiality is the criterion of love. We can become so imbued with the love of God as a principle governing conduct that we love friends and enemies alike, seeing all impartially as sons of the divine, and ourselves as one with them.

Love that goes out only to those who reciprocate it in kind and degree is human love, which has only "skim milk" value in the training of man for his di-

vine sonship. "Do not even the publicans the same?" Human love is not under the control of the will, and its master is desire. Desire is not a reliable factor in the conduct of the balanced life. It leaves much to be achieved before man can lay conscious claim to his sonship to God and to being perfect as his heavenly Father is perfect. Perfection consists in following the commandments as a matter of principle and in wanting to follow them because to do so is right.

In studying this lesson on love we gain a clearer perception of the breadth and depth and sweep of its power, a power that man wields and that in its highest expression proves his true nature to be divine. "For love is of God; and every one that loveth is begotten of God, and knoweth God."

Everyone who loves life in its highest and best loves God. To love life means more than to possess enthusiasm for life's experiences. It is to love life wherever we see it expressed, in others equally with ourselves. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" If we satisfy hunger in another as readily and gladly as we do in ourselves, regardless of whether the other has any claim on us in a worldly sense or not, we know divine love.

To enter into the consciousness of love, we put aside criticism and condemnation of others and think loving thoughts toward all who come within our range, usually following up our thoughts with suitable deeds. We soon find our sympathies deepened and broadened by the habit of thinking and living in harmony with the Christ Spirit of love.

Power is a quality that is inherent in love. The world concedes power to the intellect, but this does not compare with the power of love. The intellect is powerless to establish peace in the world, but wherever love is made manifest peace reigns as a matter of course.

Love is an unvarying principle. "No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us." While love cannot be seen with the eye of flesh, its manifestations are plainly visible. The principle of love is manifested through the Spirit, which is Principle. "We know that we abide in him and he in us, because he hath given us of his Spirit." Uncertainty about this matter need not trouble us, for we have a way of proving our status under the law of love. The Spirit that animates us is manifest to all who come in contact with us.

Another way of determining for ourselves whether we are in the consciousness of divine love or not is by the effect it has on us. The timid, shrinking person, negative and lacking proper spirit, is not one who is possessed by divine love. The love-possessed person has confidence. "There is no fear in love." To be in the hands of divine love is to be selfless, and to be selfless is to be without fear. The God-conscious person realizes that "as he is, even so are we in this world," and he is therefore filled with quietness and confidence.

In his development from sense to spiritual consciousness, man passes from the particular to the general, from the formed to the formless, from personality to principle. Before he can love God he

learns the nature of love by loving his brother. Before becoming capable of unselfish love for other persons, no one can love God, the infinite Spirit invisible to the eye of flesh. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

There can be no compulsion in love. "Beloved, let us love one another" is an appeal, not a command. We are beginning to see that the appeal is to reason and common sense, as well as to the soul of man, and that without love and universal brotherhood mankind is doomed to ultimate destruction. Let us agree to harbor good will for one another instead of hatred, not only as individuals but as nations. Let us love one another instead of fearing or hating one another. "Love is of God" and "God is love."

We have it in our power to make this world God's world in fact as well as in Truth, to bring in Truth the dream of peace and brotherhood. It will take long, devoted, arduous work, for the world does not yet see it. Even so, the goal is worth the effort. The time to begin in earnest is now!

QUESTIONS

1. On what does perfection depend as enjoined by Jesus upon His disciples?
2. How can we in sincerity and truth love our enemies?
3. Is the appeal, "Let us love one another," to feeling alone or is it to reason and common sense as well?
4. How does love express power?
5. Since we cannot see an invisible principle, how do we recognize love?

UNITY SUBJECT—*Expressing Our Best Self.*

INTERNATIONAL SUBJECT—*Living Witnesses.*—Matt. 5:13-16; Acts 8:4-6; II Cor. 5:14-20.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

14. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

15. And he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

16. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more.

17. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

18. But all things are of God, who reconciled us to

himself through Christ, and gave unto us the ministry of reconciliation;

19. To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

20. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.

GOLDEN TEXT—*Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.*—Matt. 5-16.

SILENT PRAYER—*I separate the true from the false in my thoughts and hold fast to what is true.*

How the kingdom of heaven may be made manifest and preserved on the earth is a subject that merits our careful study and attention. If we are to make our influence for good felt, we must not only become conscious of good as the one reality, but we must, by faithful effort, strive to express this good.

If the distinctive quality of salt—its saltiness—were lost, its value would be gone. The distinctive thing about the believer in the Christ is the fact that the Spirit of the Christ actuates him. Unless he shows this Spirit in his life as an individual and as a member of society, he is a loss to the community of Christian believers, and his value to the social order is negligible.

To make the way clear before us, our faith must be something more than theory. It must be a rule of action, a way of approaching life. Without faith in God, life grows flat, insipid, tasteless, unseasoned. Whereas, active faith gives meaning to life and lends

zest to it. When faith is strong enough to hold us to our convictions, we know neither boredom, monotony, nor loss of interest in life.

The purpose of light is to illuminate what otherwise would remain obscure, to bring into visibility what otherwise would be invisible. To this end, a light must be placed where it will shine to best advantage. A lighted candle under a bushel measure would be useless because it would be obscured. The object of the Christ-filled life is to register Christlikeness and truly express it. Faith is shown not by profession but by works. Love is shown by loving, by thoughtfulness of others. Love, wisdom, unselfishness, and whatever other Christlike qualities we have developed and can most fully express must be expressed. We cannot hide our capabilities and remain capable without effort. We are responsible for using aright the wisdom that we have. Our light must be allowed to shine in order that everyone may have opportunity to see clearly what is clear to us already.

If we want to know the love of the Christ we can do so. Every day we have an opportunity to be loving toward all alike, toward those who love us as well as those who may dislike us. To be loyal to the love of the Christ is not easy, but opportunities to learn loyalty are always awaiting us.

The Christian's place in the life of his nation is that of the law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and in possession of dominion over himself through his indwelling Christ. The most highly accomplished

citizen is the one who knows the Truth of the Christ and that lives according to his knowledge. Such a one has due respect for God as well as for all law. Impartiality, temperance, and self-dominion are all found in the citizen of the kingdom.

Knowing the Christ, whom to know aright is life eternal, and finding ourselves in Him and Him in us, we are consciously made one with God. We become "ambassadors . . . on behalf of Christ," carrying the good news, not only throughout our own being, but to others who are our brothers in faith.

To see good in adversity requires faith of a high order. Mastering the inner life so as to bring good out of whatever manifests itself in the external circumstances is proof of the Christ consciousness in action in our lives.

To control the inner life is more important than to overcome adverse appearances in an external sense. Instead of demonstrating his freedom from prison, Paul used his imprisonment as an opportunity to preach Truth to the entire company of guards. Thus, other converts were inspired to preach without fear. Such is the far-flung influence of faithfulness to our convictions in the service of our ideal. Thus do we become living witnesses to Truth.

QUESTIONS

1. Aside from the effect of loyalty on ourselves, what reason exists for our remaining loyal to our convictions?
2. What traits are characteristic of faith?
3. What is the object of the Christ-filled life?
4. Why should we let our light shine?
5. How may we become witnesses to Truth?

Silent UNITY

I am a child of light, and I joyously acknowledge my Father.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

YESTERDAY OUR FAMILY doctor gave me a clean bill of heath. This news is too wonderful to keep!

About two years ago a friend gave me some Unity literature. After about a year and a half, as you know, I decided to ask Silent Unity for help in healing, having suffered about forty years with asthma.

It seemed like a very big thing to ask—asthma that couldn't be cured by all the doctors I had gone to, different climates, and all manner and kinds of treatment, the cost of which I need not mention as I know you can well imagine. Yes, it was a big thing to ask, but not too big for God.

How can I thank Him and you? In less than a month the asthma left me. I waited until this time of year to check with our doctor. The disease is gone! My heart is perfect! I have a new life! I feel new—like a child! Now plans fill my mind for a wonderful future. There is nothing impossible, and there are no limits. What a priceless gift has been given me. I will thank God every breath of my life, and God bless you!—*Mrs. M.G.B., Oregon.*

IT IS WITH MUCH gladness in my heart I write this letter to you advising that your prayers and mine have brought about the miraculous recovery of my father.

He had a severe heart attack and at one time the doctor didn't think he would live more than an hour —certainly not through the day—but he is up and around now and looks and feels better than he has for years. And this is all the more remarkable for a man who is 76.

Thank you very much. It is wonderful to know that help such as yours is near when needed. Bless you and your work.—*Mrs. G.B., Kansas*

I HAVE BEEN WANTING to tell you of an experience that did much to convince me of the power of right thinking. Several months ago I received word that my mother who was in a distant city, had suffered a stroke. During my plane trip to her side, I affirmed that she was going to be well. When I arrived, too late to visit her that day, I was told that the doctors felt that physical paralysis or permanent mental damage was inevitable; and that in all probability if she recovered she would need constant care the rest of her life.

My sister and I refused to accept this and continued to affirm her wholeness. When I arrived at the hospital the next morning, Mother, who until then had been incoherent, was sitting up in bed, cheerful and talkative. I brought her home within a few days and she continued a rapid recovery. Other than an understandable weakness, she has suffered no after effects, to the complete amazement

of her doctors. Last week she was able to take a trip east to visit relatives.

Unity literature has been of great help to me in formulating and strengthening my faith. It is a great comfort to know that I have your prayers.—*J.W., Washington.*

RECENTLY I WROTE to you asking your help in connection with the serious illness of my wife. The problem was acute indigestion, severe abdominal pain, loss of weight, and the belief on the part of our doctor that immediate surgery was indicated.

It is not an easy thing to see someone you love very deeply, face gray with pain and body frail from loss of weight, and then bring yourself to say that you see this loved one perfect in every cell, in every organ, in every process. Yet I forced myself to do exactly this when there seemed to be contrary evidence in front of me. I followed your suggestions for prayer, for affirmations, and for thinking. And I kept finding new and helpful meanings in the Unity literature and textbooks.

With your great help this constant declaration of the presence of God worked exactly as Unity literature and your wonderful letters say it will. My wife had a thorough checkup a few days ago and it is the opinion of the doctor that no surgery need be considered now. She has shown a gain in weight, there is an increase to normal of red blood cells, and complete absence of pain.

For your wonderful help we are deeply grateful. The most amazing part of this experience is that my wife's mental attitude has changed completely. She

now confidently expects complete healing, is enjoying life to the fullest, and is again greatly interested in helping others. An experience of this sort must build up one's faith so that it will be much stronger for the next test one receives. We are happy to make this report to you and to inclose a gift in tribute to the wonderful things you are doing for so many people.—*C.L.F., New York.*

He Shall Have Abundance

IT HAS BEEN seven weeks since I received my prosperity bank and started the daily drills.

I had been working for seven years in a department store as a salesman, and the last couple of years were very lean ones indeed. Almost from the day I started the drills my sales increased and we were able to start paying back money we owed for bills. Then an amazing thing happened! A friend whom I hadn't heard from in over seven years called me and out of a clear sky offered me a very fine job. God has certainly been good to us and we are very grateful.—*M.L., California.*

My Help Cometh from Jehovah

I WISH EVERYONE could read your literature and come to know Truth as you teach it. It has been a wonderful experience for me, and God is sending more light every day. I am so happy just to know and feel that all is in His care and that whatever is for my highest good will come to me. My deepest desire is for an understanding heart and that the Christ

love may shine through me to everyone I meet.—*E. R.C., Missouri.*

I AM INCLOSING a dollar bill for the renewal of my subscription to UNITY. There have been so many added features to the little magazine since we received our first copy many years ago: the fine quality of the paper, the larger print, and the beautiful covers with the poems on the back. The finest thing, of course, is the articles within the pages. These have added so much to my life.—*Mrs. A.T., California.*

PLEASE RENEW MY subscription to UNITY. I certainly enjoy it. The covers are such an inspiration and I love the surprise when I remove the wrapping and find the picture.

The articles are so instructive. I save the issues and no matter what year they were printed, whenever I pick up UNITY it always opens to the answer to my need.—*H.L.B., Illinois.*

INCLOSED IS RENEWAL for my subscription to UNITY. I enjoy the articles for they are always interesting and full of food for thought. I'm just really learning to get more out of them and to apply the principles of Truth contained in the articles.

As I listen to the *Unity Viewpoint* lessons on my favorite station the very fine reader sometimes announces that the lesson he has just read is taken from the current issue of UNITY. Then I can read it again and get so much more out of it for having heard it and then read it.

Thank you for the wonderful work you are doing

in bringing Truth teachings to more persons.—*A. H.S., California.*

GOD BLESS YOU for the wonderful magazine UNITY, although I like better to think of it as a little gem of beautiful thoughts. It makes no difference if the magazine be ten or twenty years old—rich is the man that opens one with the trust and faith of a little child, for they are always rich in food for the heart and mind.—*Mrs. H.B.N., California.*

Father, I Thank Thee

A FEW WEEKS AGO I wrote to you for your prayers for the sale of our very large house here. I used the affirmation that you sent to me and after a while I felt that the matter was in God's hands.

The house did not sell but I felt no worry about it. My husband decided to tear it down and use the lumber in construction of the new house. As things have developed, it cost much less to tear it down than he expected. We were fortunate in getting good men to help with the work and it seems that almost enough lumber has been salvaged to build the new house. Had it been moved off the location, it would have been necessary to cut some of the trees. This would have taken much of the beauty from the site. We are happy and satisfied and believe it is better that the house did not sell.

I feel that I owe much of the contentment and peace of mind that I enjoy to the study of the teachings of Unity. May you be greatly blessed in your work.—*Mrs. J.W.Y., Kansas.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1322 Broadway

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Unity, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, Grand & Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax
Lakeland—Dan Gunderson, City Hall

Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elsie Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Kraft, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Unity, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald; Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Clabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, Bayles at Pardella
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

NEBRASKA

Omaha—C N & Hallie broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park Press Auditorium
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 2333 8th ave; Janet Holland 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Ethel Wallace, 29½ N Walnut
Marion—Unity, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, YWCA bldg
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19

OREGON

Eugene—Unity, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlon bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1620C Broadway
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, Ritz hotel
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Koune Lumpkin, Juarez 30, room 305

Unity literature in French: Metaphysique Chretiene, 22 rue De Donai, Paris 9; ASTRA, 10 rue Rochambeau, Paris 9e, France: in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy; in German: Kathe Blenkner, Bad Godesberg/Lannerdorf Post Mehlen, British Zone; in Swedish & Finnish, Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

A Teacher's Plea

Dear Father, hear me as I pray
For every child I teach today:
That each small face may be to me
A cherished photograph of Thee;
That when I make their record sheet
No space may be left incomplete;
My heart may leap with love and pride
In every soul I seek to guide.
Let my impassioned phrases give
A clear-marked rule by which to live;
And then, dear Father, I beseech
That I may keep the rule I teach.

—*Pauline Tyson Stephens*

The Sunlit Way

By Ernest C. Wilson

Anyone can choose the sunlit way of Truth, according to the author of this book, Ernest C. Wilson, who says: "It does not matter who you are. . . . The moment you begin to apply the law of Truth, giving out in thought and word and act according to your highest best, conditions will begin to improve for you."

The philosophy of *The Sunlit Way* is one of free and joyous living. No one can read it and still be bound by the belief that God's will for His children can ever include poverty, sin, sickness, or any of the other "shadows" of life.

In *The Sunlit Way* Ernest C. Wilson presents ideas on demonstrating prosperity, manifesting perfect health, recognizing one's true self, and practicing the silence. Each of the sixteen chapters is divided into several subheads, and all are listed in the "Contents" for ease in reference. *The Sunlit Way* will show you how to bring new joy into your life and to "turn from the shadows and walk in the light!"

(*The Sunlit Way* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.50
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Prove Me Now	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M. D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For the Home	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.00

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Bless Your Birthday	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Stream of Life, The	.10
Holy Bread	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelope included)

NEWS *from* UNITY

Coming Next Month in UNITY

L. Stevens Hatfield always offers a special message of help in her writings, and the article "Walk in Newness of Life," which will appear in October UNITY, is no exception.

"When we long for more vitality, more love, more happiness," she tells us, "it is because Spirit within us is not satisfied; it is because we feel that we are not getting all that we should from life. . . . Within us are resources and energies that, when accepted and released, bless us with a vigor and health we have not know before."

"Make it your aim each day," she suggests, "to seek new ideas for growth and development. Enthusiasm for finding new ways to do the routine tasks, faith in your ability to learn and to progress will keep you from feeling tired or bored or old. Your interest in life and living will keep you young and help you to succeed. Learn to talk to God in the silence of your being. This is the way of divine guidance, the way out of trouble, the way to health, happiness, and success."

Be sure to read this article, as well as all the other regular articles and features in the October issue of UNITY.

Would You Like a Free Unity Catalogue?

When ordering Unity literature you will find a Unity *Catalogue* of great help, for it gives a detailed description of the books, magazines, and most of the miscellaneous material that Unity publishes. In addition, the *Catalogue* contains much helpful material about the purpose of Unity, what Unity teaches, the Silent Unity ministry, and

various other phases of the Unity work.

If you would like to have a copy of the Unity *Catalogue* without charge, simply address your request to Unity School of Christianity, Lee's Summit, Missouri, and Unity will be happy to send your copy to you.

A Surprise at the Council Fire

"The shadows of the night moved in rhythm around the circle like Indians in a tribal dance. Or so it seemed to the girls who sat around the council fire, with the light flickering on their happy faces." Thus begins the Frank and Frankie story in the September 19 issue of the *Unity Sunday-School Leaflet*. Miss Barlow, one of the camp leaders, introduces the surprise she promised in the person of an Indian woman wearing the full costume of her people; then the Indian woman tells a story of Eagle-Heart, an Indian brave, and how the Indians and the white men learned to live in peace with one another.

Each weekly issue of the *Unity Sunday-School Leaflet* gives an interesting Frank and Frankie story, the Unity interpretation of the International Sunday Lessons, the actual Bible text, as well as much helpful teaching material in a separate monthly *Teachers' Section*. A year's subscription is only $1.

Lessons in Truth *in Nine Languages*

With Lessons in Truth Week coming this month (September 13 to 20), it is interesting to note that the book *Lessons in Truth*, by H. Emilie Cady, is now being published in nine languages, including English. The book is available in Dutch, French, German, Italian, Russian, Spanish, and English from Unity School for $1 a copy. The Portuguese translation is in pamphlet form, consisting of nine pamphlets priced at five cents each, and is also distributed by Unity School. The Swedish translation has only recently been added to the list, and further information about it may be obtained by writing to Maija Blomberg, Tervakoski, Finland.

Unity also has quite a number of other books, booklets, cards, and pamphlets available in foreign languages. For an order form listing all the foreign translations of Unity literature available, simply address your request to Unity headquarters at Lee's Summit, Missouri.

September Enjoyment for Boys and Girls

In the September issue of *Wee Wisdom* Adele Haberlein writes about a boy who enters school in a new town in her story entitled "'Big Shot.'" The boy is determined to become popular and a leader, but he tries to achieve his goal in the wrong way. Boys and girls will have fun reading this story and finding out how he learns a lesson. Also appearing in this issue is "The Birthday Apron," a story by Grace Martin about two friends named Jean and Ruth and what happens at a birthday party when Jean is kind to Paula, a displaced person. *Wee Wisdom* magazine, priced at $2 a year for twelve monthly issues, is an ideal gift for boys or girls up to thirteen years of age.

Recent Additions to Pamphlet List

Two five-cent pamphlets have been added to Unity's list recently: "Near and Here," by Gardner Hunting, and "The Man We All Might Be," by James Dillet Freeman. Mr. Hunting's article appeared first in *Weekly Unity,* while Mr. Freeman's writing was taken from *Daily Word* magazine. The messages in both carry special inspiration and help, as do the other Unity pamphlets. For a complete list of the five-cent Unity pamphlets available write to Unity headquarters at Lee's Summit, Missouri.

Closing Term Begins September 6

The September term of the Unity Training School, which is the final term for the 1954 season, begins September 6 at Unity headquarters and continues through October 1. Featured in this term are Bible classes for both the Old and New Testament taught by Fannie A. Baldwin and Osla Sehrt Jones; Public Speaking taught by Rae Swanson; classes in the textbooks *Talks on Truth, Lessons in Truth,* and *Christian Healing* taught by Harriet Pfouts, Eva Rosencrans, and Elise M. Rosenburg; Center Ministry: Ideals and Ethics taught by Hallie Broadhurst (a closed class); Spiritual Counseling taught by Katheryn Jarvis; "The Promises of Jesus" taught by Dale C. Newsum; and, of course, exercise classes under the leadership of G. LeRoy Dale.

You may obtain a *Prospectus* giving complete infor-

mation about the Training School, or you may register for this final term of 1954 by addressing a letter to the Registrar, Unity Training School, Lee's Summit, Missouri.

Cafe Follows Example of Brother Martin

Dr. Marcus Bach, the distinguished University of Iowa professor, visits the Blessed Martin Cafe of Keokuk, Iowa, in his article "Saint in Neon," the fourth in his *Good Business* series entitled "Of Faith and Work."

The cafe takes its name from Blessed Martin de Porres, who was a native of Lima, Peru, and a patron of social justice. During the years 1579 to 1639 this devout man dedicated himself to "his ability to divine the needs of others and the will to fill these needs." The Blessed Martin Cafe was founded by Dr. William Harper in 1948 and has based its business activity on the precepts that Brother Martin exemplified in his life.

You will enjoy reading this interesting and highly inspiring article in the September issue of *Good Business*. *Good Business* is Unity's magazine that shows how the Jesus Christ teaching is being used to great benefit in the business world; a year's subscription, twelve monthly issues, is only $1.

September Features for Young People

The September issue of *You,* Unity's Truth magazine for teen-agers, offers these features that young people will want to look for especially: "Grand Champion," a story by Wayne C. Lee about a farm boy and his prize calf; "You Are a Little Bit of God," by Dena Reed, an interview with movie star Robert Cummings; "Mirror, Mirror on the Wall," a story by Naomi Russell about a sixteen-year-old girl's first love; "Pointers for Presidents," an article by Helen L. Renshaw, giving helpful tips for newly elected class or group presidents; "Head Scarf in Leaf Design," by Wini Wooton, an unusual how-to-do-it project; and, of course, all the other regular features that young people enjoy each month. *You* is $1 a year for twelve issues.

The Story of Unity ($1 a copy) is ideal to introduce Truth to others. Order direct from Unity headquarters or from your local Unity center.

HOW FAR WILL A DOLLAR GO?

You can spend a dollar on many things—clothing, household items, entertainment—but few dollars you spend will buy as much in value as the one you invest in helping a teen-ager to get the right start in life. He or she may be attending high school, going away to college, or beginning that first job. Whatever teen-agers are doing, there are many demands made upon them and many new adjustments to be made. Without some special help these young men and women often find it difficult to grow up and to accept responsibility as they are expected to do.

You, Unity's magazine published especially for teen-agers, is an excellent means of providing this special help. *You* contains articles and stories that young people will love to read and that tell how others have met in a confident and positive way problems similar to the ones they are facing. It also includes many other features that they will enjoy—poems, a Tri-Crostic puzzle to solve each month, letters from readers, a Bible lesson for their spiritual help. By sending a year's subscription for *You* magazine, you are investing a dollar in a young person's future, and you can be assured of unlimited returns on your investment.

You magazine is $1 a year for twelve monthly issues, so send a subscription to some young person today and see how far your dollar will go.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

HAVE YOU SEEN THE NEW BIRTHDAY BOOKLET?

Through the years many requests came to Unity School for a booklet of birthday poems. And in response, Unity brought out a new booklet of birthday greetings last spring. The booklet itself offers twelve short lessons and birthday prayers. For instance, one birthday prayer reads "The Holy Spirit is now poured out upon me, and I am filled with the love, the wisdom, the power, and the glory of the Lord."

You will find this birthday booklet attractive and colorful in its brown, green, and white cover; and you will appreciate the convenient inscription page providing space for your name and that of the recipient.

The birthday booklet includes eleven poems appropriate for birthdays, among which are the ever-popular "This Is the Year," by Russell E. Kemp; "Happiness," by Grace Noll Crowell; "Bless, and Be Blessed," by Mary Carolyn Davies; and "God Bless Your Birthday," by James Dillet Freeman.

GOD BLESS YOUR BIRTHDAY

The title of this appealing booklet is *God Bless Your Birthday;* and whether you send it in place of a greeting card or include selections from it in a birthday letter, it will ably carry your blessing. Order your supply of *God Bless Your Birthday* (price 10 cents each, 12 for $1) today.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

HOW MUCH CAN YOU ACHIEVE?

Have you ever faced the need to accomplish something but questioned your ability to do it? Most of us have, at one time or another. Just how much are we capable of doing or becoming? What can we do with the abilities that our loving Father has given us? Are we limiting ourselves by our thoughts, or are we doing everything we can to co-operate with God's power in us?

"You can do anything, be anything, if you make the right use of the faculties within you," says James A. Decker in his article "You Can!" "There is no limit to what you can achieve," he continues. "And you can make your beginning right now, today—for you have within you all the power and wisdom and talent you will ever need."

Mr. Decker's article appears in the September 5 issue of *Weekly Unity* and will give special inspiration and help along the lines of using more of your God-given powers. Each week of the year *Weekly Unity* offers helpful articles such as this, plus the regular features "Things to Be Remembered," by Lowell Fillmore, President of Unity School; the "Bible Lesson," a Unity interpretation of the International Sunday School Lessons; the column "Because Someone Prayed," which prints letters from readers about help they have received in answer to prayer; inspirational poetry; and other helpful features. A year's subscription for *Weekly Unity,* fifty-two issues, is only $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

YOU CAN'T BE TOO CAREFUL

You cannot be too careful of the thoughts you think. Thought is creative and changes your life for either good or bad. Adverse thoughts open the way for a train of undesirable circumstances; but joyful, constructive thoughts help you to attain health, harmony, and abundance.

The Unity Prosperity Bank plan will help you to form the habit of thinking constructively through daily use of the prayer that is sent to you with the Bank. Silent Unity will pray with you as you follow the drill and save for three UNITY subscriptions to be sent to your friends. Fill in and mail the coupon below, receive your Bank, and let your thoughts help you to happiness.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-9-54

LESSONS IN TRUTH WEEK— YOUR OPPORTUNITY

September 13 is the opening date of Lessons in Truth Week, a time of great opportunity for you. It can mean greater happiness, increased prosperity, improved health, and a whole new world of inspiration for you.

The book *Lessons in Truth*, by H. Emilie Cady, which is used in this observance, is Unity's basic textbook. First published in 1894, it has led many persons to a new realization of their abilities and capabilities. One friend wrote:

"Two years ago a friend lent me *Lessons in Truth*. I intended just to glance through it to be polite, and it lay on the buffet for two weeks without being opened. One day I decided to read a little of it to see what so satisfied my friend.

"On reading it I decided I wanted to keep it, so I ordered a copy and returned the borrowed book upon receiving mine. A few months later when another friend was depressed, I lent my copy to her. She, in turn, ordered her own and returned mine. My copy has been away from home so much that I need a second to keep at home. Now another friend has it, and she has received so much consolation from it that I have given it to her. I hope there are plenty of copies so that I can take part in Lessons in Truth Week."

Order *Lessons in Truth* ($1 a copy) today, receive the free study guide as well, and take part in Lessons in Truth Week this year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Now in September

Louise Darcy

The season pauses now; the autumn waits,
For summer still has treasure to bestow.
Not yet the scarlet hills, the crystal frost,
Forerunner of white, winter days of snow.

The sun is warm, just like a day in June,
Late flowers bloom with brilliant coloring;
September loveliness is over all,
Not yet do birds migrate on southbound wing.

Cherish September days; the circling year
Turns with its pageantry that never ends;
For God creates His beauties ceaselessly,
Eternal bounty that His largess sends.